

# THE MOUNTAINEER.

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## THE MOUNTAINEER

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(For the Mountaineer.)

### STANZAS FOR MUSIC.

#### I THINK OF THEE.

BY W. G. RILEY.

When the king of day is singing  
Honors on the beautiful earth,  
Nature's voices sweetly singing,  
And my heart is filled with mirth,  
I think of thee.

When the social hour is swelling  
Every feeling of my soul,  
Friendship's sympathies are dwelling  
Round me with their sweet control,  
I think of thee.

When the pride of wealth is round me,  
Like a halo round the star,  
When the charm of beauty's bound me,  
Then my spirit soars afar,  
I think of thee.

And when fortune pours her treasures,  
Smiling in my willing hand,  
When my name is linked with pleasure,  
By the noblest in the land,  
I think of thee.

G. S. L. City, Sept. 20, 1859.

\* NOTE.—These verses are written in opposition to the sentiment that the loved one is the subject of thought only when the lover is alone, at twilight, midnight, by the winding stream, or when scorched by the burning world.

(For the Mountaineer.)

### ESSAY ON PHYSIOLOGY AND PHRENOLOGY.

BY JOHN LYON.

It is no less true than lamentable weakness to hear what we term rather clever men talk of phrenology, and believe in it as a truth, that all our faculties of reflection, feeling and propensities are developed fully in accordance with the bumps on our head, independent of any other part of the body. And what is still more laughable, to believe that the spirit of man has its lodgment in the brain alone, independent of any other part of the body. These two ideas have been strenuously advocated by the greater bulk of our modern philosophers, from Gall and Spurzheim down to Fowler and Wells.

I do not intend by the following remarks, in this short essay, to dispute the above hypothesis as entirely false, but to draw a few inferences which may tend in some measure to correct our manipulations physiologically, and give more room for the spirit to operate in, than the bony prison of the skull.

Taking the first, then, for our observation, viz., that the bumps on the head are demonstrative of human character, I would ask, are not any other bumps on the face, where there is no brain, just as significant of character? It is affirmed that the bump of language lies directly behind the eye, which we will not dispute; but will the brain give the eye its lustre, its dullness, its penetration, and its beauty? We think not, because all these qualities may, at different periods, be the qualities of one and the same pair of eyes. Again, according to bumpology, there is no brain below the ridge of the nose, which runs on a line with the eyes and ears; yet, how much of character can be read from a Roman, an aquiline, a straight, a snub and a pug nose! The lips, the chin, and the neck, are all proportionally illustrative of character, as well as the breast, the body, the arms and the legs. These

arguments are not produced to disprove phreno-development; for I believe it to be true, that bumps on the head are just as significant as bumps on the face, and vice versa; because I believe neither to be actuated solely by the matter called brain. It is true that the senses of seeing, hearing, tasting and smelling, take their powers of sensibility through the head. But although this may be the case, can any one positively affirm that the brain is the prime originator of their movements?

The sense of touch, for example, is just as sensitive as any of the other senses. We feel it just as keenly when we come in contact with any object by our hands and feet, as when by hearing or seeing. How acute must be the feeling of a person born blind, when taught to read by running his fingers over the impressions of raised letters on paper, with seemingly as much ease as a person can read by the sight of the eye!

Layard and many other physiologists drew their deductions from the figure and expression of the countenance, and hardly ever mentioned the contour of the head, except in case of idiocy. In fact, they never dreamed of the cells of the cerebellum, nor of the rooms and workshop of our spiritual operations being confined alone to the head.

That all the varied names of bumps on the skull have a place in the constitution of man, no one will deny; neither can it be dispensed with, that they are significant and demonstrative of certain kinds of character; but to say, that we can fully determine what a person presently is, by the bumps on his head, is rather a doubtful subject. If the skull does not also show the developments are now active, which were at a former period in a torpid state, there can be no positive decision, else there is no such a thing as repentance and reformation.

In taking up the second part of this subject, viz., that the spirit in man has not its seat or residence in the brain, more than in any other part of the body, I shall investigate with as much perspicuity as possible. The first reason I shall advance is, the fact that the outward developments, or bumps, have no similar cavity in the interior, at least most of them; again, when disease and surgical operations have (in consequence of accident) physically affected the developments, yet the patient has retained the intellectual and moral power and sentiment as formerly.

The same result has been proven in case of the amputation of a leg or an arm, where the actual feeling or sensation was felt in the fingers and toes long after they were discovered from the body. It may be said that this was in consequence of the nerves, and that the nerves having their direction from the brain, retain their sensation. This I admit; but this is only adding to the proof, that if our reflection from sensation remain with the nerves in connection with every other part of the body, as it is constituted, it will then follow that the spirit is in every part of the human frame through the agency of the nerves, as well as in the brain.

I shall now review the acuteness of the hands and feet in the performance of art, manufacture, and trades. For example, the compositor who sets up type for the printing press, has not only to remember the orthography of each word (which is in some manuscripts very imperfect), but also the punctuation and all the different cases where the types are kept; yet when he is expert at his business, he can converse at the same time on other subjects, and perform his labor when setting up, as if his fingers retained all the consideration necessary to complete his seemingly intellectual task. So is it with many writers and copyists.

In working certain kinds of cloth, the feet of the weaver have often to tread their way among a number of treadles which are entirely hidden from his sight; yet, after having his feet trained to work out the pattern, he can go on with his work with as much ease as if he had no trouble or study to accomplish the fabric in hand, and

his feet retain the movements of something like reflection, like the fingers of the compositor, to perform the task assigned them.

In composition, however, or any real labor of mental study, the head seems to be more in requisition, for momentary reflection, than any other member of the body, but the art of writing and spelling is as natural to the hand as the thoughts are to the head; that is, to a person in the constant habit of writing. Indeed we sometimes exchange the use of our senses, without taking any notice of it; for example, in writing we speak with the hand, and in reading we hear with the eye, just as the blind person alluded to could bring up the name of a person, or place, or a thing, by the silent touch of his finger. To prove this in respect to hearing, it has been found out that a person born deaf can hear sounds otherwise than by the auditory nerve, which is said to be placed at the extremity of the inner passage of the ear leading to the brain. The project to accomplish this, is by taking a lath or long rod; and by placing the ends of it between the teeth of a person at each point of the stick, they can communicate sounds, so as to hear, and be understood by them, while those in company cannot.

In this way persons born deaf have been enabled to hear sounds, although incapacitated to understand the meaning thereof, because sound is only the symbol of something that we who hear are familiar with.

In this it is evident that the nerves of the teeth communicate to the auditory nerve leading to the brain, and from thence to the soul or spirit in man. But this does not prove that the brain is the seat of the spirit; for the heart is a greater claim to be called the seat of sensation, as it is there we feel any sudden shock. The heart is a muscular substance which, by its contracting and dilating propels the blood through the whole course of the body; and when fear causes a momentary stoppage of the circulation, we feel it more forcibly there than any where else.

It would, therefore, be inferred, from what has been said, that the spirit of man is diffused throughout the whole human system, and operates proportionately in every member, as the necessity may require, in the performance of their several functions. And that the developments of the head, face and body are all indicative of living traits of character, animated and invigorated with the power of action in every part thereof by the spirit of life in man.

### PHILOSOPHY OF FLOGGING.

As a strictly reformatory measure, for certain cases, it has scarcely an equal, and surely no substitute.

The application of the "strokes" should be upon the back, shoulders, and lower extremities, but never upon hands, head, or face, or any other place where it would injure the person or offend any indignities. The clothing upon the parts should not be so abundant as to demand heavy blows, or injury might result from that quarter. Hence, portions of it might be removed, under certain circumstances, and its thickness tested before the operation commences. This will also serve to convince the offender that you are really laboring for his benefit.

The instrument should be a switch; not a pole, not a club, nor a paddle, but a light switch, one with which you would not be likely to injure the muscle or bone. The chastisement should be confined to the surface. There, perhaps, is not a case, within the reach of reformation, so hardened as not to be reached without going below the surface.

As to frequency, the blows should not be repeated oftener than about once in half a minute; and for some purposes the intervals might even be prolonged beyond this time; first, because the child wants time for reflection between the strokes; second, he wants time to reap all the benefits of one before

another is given. In this way about one-tenth the number of strokes will suffice, since every one expends all its force before another one is given; and is not lost or paralyzed in the pain of another; third, because there is less danger of arousing the passions of either teacher or pupils. Let the teacher strike half-minute or minute strokes, and he will feel no anger, but rather pity and love. Fourth, because he then can witness and measure the extent of suffering, and mark its effects; fifth, because it offers time for admonition and exhortation, which will frequently be necessary, and will do as much or more good than the bodily harm.

The severity of the blows must be regulated entirely by the temperament of the child, the deep-seatedness of the disease, and the objects to be accomplished—which last should be the entire reformation of the offender. In most cases where whipping becomes necessary, the blows should produce acute pain for the moment.

They should rather increase than diminish in severity.

The time of one operation, perhaps, should not be prolonged beyond ten or fifteen minutes (not all consumed, however, in administering blows), at one time, but may be resumed from day to day, until the reformation point is reached. It will be found, however, that three or four strokes, or a half-dozen at most, thus delivered, will usually produce the required results; simply because reason, judgment, good sense, sympathy, pity, love, suffering, justice, mercy, tears and prayers, instead of angry curses and vindictive rage, are all combined; and it must be a desperate case indeed that can resist all these. [Science of Education.]

### SINGULAR ORNAMENT.

A brooch worn by the Countess of K— has recently been the subject of conversation among the eminent company of Polish nobility who are now exiles in Paris. Encircled by twenty brilliant upon a dark blue ground of lapis lazuli, and protected by a glass in front, may be seen—What? A portrait? A lock of hair? No, neither the one nor the other; but only four bent pins wrought together in the form of a star. The history of this singular ornament is contained in the following communication: "The Count K— was, some years ago, in his own country, suspected of being too much inclined to politics, and was consequently one night, without examination or further inquiry, torn from the bosom of his family by police officers, conveyed to a fortress in a distant part of the country, and thrown into a damp, dark dungeon. Days, weeks, months passed away, without his being brought to trial. The unhappy man saw himself robbed of every succor. In the stillness of death and the darkness of the grave he felt not only his strength failing him but also his mind wandering. An unspeakable anguish took hold upon him. He, who feared not to appear before his judges, now trembled before himself. Conscious of his danger, he endeavored to find something to relieve himself from the double misery of idleness and loneliness, and thus preserve him from a terrible insanity. Four pins, which accidentally happened to be in his coat, had fortunately escaped the notice of his jailer. Those were to be the means of deliverance to his spirit. He threw the pins upon the earth—which alone was the floor of his gloomy dungeon—and then employed himself in seeking for them in the darkness. When, after a tiresome search, he succeeded in finding them, he threw them down anew; and so, again and again, did he renew his voluntary task. All the day long, sitting, lying or kneeling, he groped about with his hands until he had found the pins which he had intentionally scattered. This fearful, yet beneficial, recreation continued for six years. Then, at last, a great political event opened suddenly the doors of his prison. The Count had just scattered his pins; but he would not leave his cell without taking with him his little instruments of his own preservation.

tion from despair and madness. He soon found them, for now the clear bright light of day beamed in through the doorway of his dungeon. As the Count related this sad story to the Countess, she seized the pins with holy eagerness. Those crooked yellow brass pins, which, during six fearful years, had been scattered and gathered alternately, were become to her as precious relics; and now, set in a frame of brilliant, worth \$400, as a treasure of much greater value, she wears them on her bosom.—[Court Journal.]

### LECTURE ON MOUTHS.

The mouth is essential to human happiness; and consequently is an important item in the human person. It is situated nearly midway between the bottom of the nose and the projection of the chin. When closed, it presents the appearance of a line drawn between two ridges, called the lips. When opened, as in the act of gaping, a cavernous passage may be discovered set round with ivory, and a pendulous lump of red flesh, called the tongue, flops about in the centre. In order to open the mouth, it is essential that the hinges of the lower jaw be called into action; hence lawyers, who do much speaking, should keep those hinges well greased, lest, getting rusted, the mouth should refuse to open, and its proprietor become dumbfounded for ever.

The utility of the mouth may be judged of by the circumstance that no one could enjoy a Thanksgiving without it. No one could put a roast turkey into his stomach without he had a hole to poke it through.

Being elastic, it may be stretched to twice its natural length, and when whistling, the mouth is indispensable. And there would be an end to the tobacco trade, if there were no mouths to chew the article with. Indeed, the great importance of the mouth is so well understood in this enlightened age, that even the poorest classes of society do not think of getting along without one. For my own part, I should as soon think of dispensing with my spectacles, as of getting through the world without a mouth.

There are, however, various kinds of mouths, and they are put to various uses. The button mouth is the smallest sample, and were it not elastic, and capable of being stretched to almost any size, the person having it would stand the hazard of being starved to death for want of an aperture large enough to thrust in his vitals. It is believed that people possessing this mouth, first introduced the fashion of eating soup with a fork, taking two bites of a cherry, and sucking chocolate through a quill.

The double-lipped mouth, in which the inside of the lip is turned outward, belongs to folks who have eaten something so sour as nearly to turn their mouths wrongside outward, and have never been able to take out the twist. People possessing this mouth, however, must have a great advantage in a quarrel, as they can give lip at the rate of two to another person's one.

The thin close-drawn mouth has the appearance of a slit through the face without any lips at all, and belongs to gentlemen who have completely worn away their lips by kissing the ladies. The thick blubber lips are great at a feast, as the individual can carry off gravy and sweets on his lips sufficient to support him a day or two by the mere act of licking his chops.

The great frog mouth is the magnificent prince of mouths. It does not extend quite from ear to ear, but it is prodigious, and is regarded with horror by the tavern keeper and boarding-house keepers. Some persons are so highly gifted in these respects, that when they open their mouths there is almost an island. On seeing an individual of this description open his mouth, on board of a steamboat, the other day, several ladies nearly fainted, under the apprehension that the top of his head was about to drop off. Such persons run great risks of being choked to death while eating. For the

size of the swallow bearing no proportion to the size of the mouth, there is an awful tight squeeze when a mouthful of victuals is crowded into the narrow passage. In case this person eats cheese which is inhabited by mites, the little sufferers may well exclaim—"Broad is the way that leads to death, and many go in thereat."

The general importance of the mouth is thus briefly vindicated, and I do not know how I can better close this lecture upon mouths, than by shutting my own.

### MISCELLANEOUS.

The Rajah of Cashmere has sent a tent of shawl as a present to Queen Victoria, with a bedstead of carved gold, the whole valued at \$150,000.

The Shah of Persia has this year made a long journey through his dominions. It appears that on this occasion, contrary to the usual custom, the inhabitants of the provinces through which he passed, had not to complain of contributions levied on them by the royal suite. The journey was interesting, inasmuch as the Persian provinces are stocked with game. One day the Shah stopped to hunt the deer in the Province of Kesh, which is celebrated for that game, but in hunting the deer the royal party raised a herd of wild boars, and his Imperial Majesty was forced to ascend a tree for safety.

On the field at Solferino Francis Joseph is said to have addressed an angry reproach to one of his oldest Generals, who instantly broke his sword across his knee and threw it at his feet; the Emperor burst into tears and held out both hands, begging pardon for the offence he had given.

A drove of sheep were grazing in a meadow near Philadelphia during a very severe thunder storm, a few days since. There was a hickory tree in the meadow, and a lightning bolt descended upon its topmost branch. A moment afterward, eighty-five sheep, who had sought shelter, lay their limbs extended from under them, as though a heavy weight falling upon their backs had crushed them down. With the exception of one sheep, who stood touching the trunk of the tree with its body, not a lock of their fleeces was ruffled. They all lay in their natural recumbent position, with their eyes opened, and, to all appearances, tranquilly sleeping.

Recently a most extraordinary race took place in a fashionable ladies' reminary school in the Tiergarten, Berlin, where thirty-three young ladies contested for the championship in swimming. The winner, who is nineteen years of age, and very handsome, is said to have proved that she might as well challenge the other sex as her own. The race was followed by an elegant luncheon, only ladies being present, and the promenade in the neighborhood listened with astonishment to the lusty cheers that followed the contest.

FRANZISCH.—An American lady is living in Jerusalem, under the impression that she is one of the two witnesses spoken of in Revelations, who is to suffer death in the streets of Jerusalem. This is her fourth visit to the "Holy City," which she styles "Sodom in Egypt."

The Independent says that Theodore Parker's last book, "in egotism, malignity, censoriousness and irreverence, must take rank with the worst effusions of Thomas Paine;" that he is "in the lowest grades of infidelity, conceited, boisterous, discursive, declamatory, profane;" and that Dr. Holmes is "not one whit behind him in conceit and malignity against the Bible."

Salt Lake advices are to the 13th ult. A man named Brewer had been arrested at Camp Floyd, for having in his possession \$50,000 in counterfeit Government checks on the Sub-Treasury at St. Louis, most of which were ready for issue, excepting the signature. Col. Crossman, an engraver, had also been arrested in Salt Lake City, in whose shop were found all the implements and materials used in preparing the checks, together with large bundles of unfilled checks.—[N.Y. Times.]

SARCOPHAGUS FOR HENRY CLAY.—A sarcophagus for the remains of Henry Clay, to be placed in the base of the monument now being erected to his memory in Lexington, Ky., has been completed by Mr. Struthers. It is cut out of a solid block of marble from Montgomery county, and is eight feet long, three feet wide across the breast, and two feet six inches high. The form is that of a coffin, the interior being of sufficient size to admit the leaden case containing the remains. The ornaments are a band, extending around the sarcophagus, indicative of union, and thirteen stars, representing the States that first formed the confederacy, with a line of ivy and oak leaf; and on the top the representation of a pall lying in folds, and a wreath of laurel on the raised part—the whole cut in solid marble. The preparation of the sarcophagus is the voluntary act of Mr. Struthers; it will be presented when the monument is ready to receive it.